

Stumbling Block 2

Yeshua himself hinted he may not be Messiah, in the Brit Hadasha.

Mattityahu 24:5 “For many shall come in My Name, saying, ‘I am the Messiah,’ and they shall lead many astray.

Marqos 13:6 for many shall come in My Name, saying, ‘I am’ and they shall lead many astray.

Mattityahu 11:2 And when Yochanan had heard in the prison of the works of Messiah, he sent two of his taught ones

v3 and said to Him, “Are You the Coming One, or do we look for another?”

v4 And Yeshua answering, said to them, “Go, report to Yochanan what you hear and see:

v5 “Blind receive sight and lame walk, lepers are cleansed and deaf hear, dead are raised up and poor are brought the good news.

v6 “And blessed is he who does not stumble in Me.”

Yochanan the Immerser was not certain of Yeshua’s identity! And Yeshua did not give a clear answer! And what specifically is this stumbling?

... v6 - v19 Yeshua poses riddles.

v20 Then He began to reproach the cities in which most of His miracles had been done, because they did not repent:

... v21 - v27 Yeshua scolds those who do not get it.

From v20 it appears stumbling is non-repentance from sin, transgression of Torah. Worshiping Yeshua as Elohim falls into this category. He did many miracles as prophesied. He

appeared to be Elohim in the flesh. And several prophecies suggest this. Yet not once does he tell his followers to worship him. Nor did he ever say he was Elohim. Check it yourself with a red letter bible. His followers did all this in ignorance, myself included. There are verses, mainly in the book of Yochanan, that infer he is יהוה in the flesh. He was probably speaking metaphorically. Translators over the centuries interpreted those metaphors literally.

Yochanan 10:29 My Father who has given *them* to Me is greater than all, and no one is able to pluck out of My Father's hand.
v30 I and the Father are One!

This is a classic example of Yeshua using himself as a metaphor. Verse 29 states his Father is greater than all. Yet in the next verse he infers he and the Father are equal. This is an obvious contradiction.

In the next 6 verses the Yehudim want to kill Yeshua for making himself Elohim. They were thinking in the flesh. They did not see the distinction. Yeshua was speaking of his relationship with the Father in terms of unity/oneness not equality/sameness.

Yochanan 14:28 You heard that I said to you, I am going away, and I am coming *again* to you. If you loved Me, you would have rejoiced that I said, I am going to the Father; for **My Father is greater than I.**

When teaching his talmidim Yeshua placed himself beneath יהוה. He cannot be equal to the Father if the Father is greater.

Yochanan 13:16 “Truly, truly, I say to you, a servant is not greater than his master, nor is an emissary greater than he who sent him.

Mat 10:24 “A taught one is not above his teacher, nor a servant above his master.

Luk 6:40 “A taught one is not above his teacher, but everyone perfected shall be like his teacher.

When he spoke to the Pharisees, Yeshua placed himself as equal to the Father. He was intentionally blaspheming. He was setting himself up to be killed.

Mattityahu 18:7 “Woe to the world because of stumbling-blocks! For it is necessary that stumbling-blocks come, but woe to that man by whom the stumbling-block comes!

So this stumbling-block is actually a test. It appears the more guilty party is the one preaching/teaching this deception. You must study and prove it yourself before you teach anyone.

Mattityahu 13:24 Another parable He put before them, saying, “The reign of the heavens has become like a man who sowed good seed in his field, v25 but while men slept, his enemy came and sowed darnel among the wheat and went away.

v26 “And when the blade sprouted and bore fruit, then the darnel also appeared.

v27 “And the servants of the master of the house came and said to him, ‘Master, did you not sow good seed in your field? From where then does it have the darnel?’

v28 “And he said to them, ‘A man, **an enemy** did this.’ And the servants said to him, ‘Do you wish then, that we go and gather them up?’

v29 “But he said, ‘No, lest while you gather up the darnel you also uproot the wheat with them.

v30 Let both grow together until the harvest, and at the time of harvest I shall say to the reapers, “First gather the darnel and bind them in bundles to burn them, but gather the wheat into my granary.” ’ ”

...

40 “As the darnel, then, is gathered and burned in the fire, so it shall be at the **end of this age**.

v41 “The son of man shall send out His messengers, and they shall gather out of His **reign** all the stumbling-blocks, and those doing lawlessness,

v42 and shall throw them into the furnace of fire – there shall be wailing and gnashing of teeth.

This is the end of the age. The stumbling-block is now exposed, and the lawless ones will be burned up before the harvest. The Tanach confirms this.

Amos 9:8 “Behold, the eyes of Adonai יהוה on the **sinful reign**, and I shall destroy it from the face of the soil, except not *utterly* destroy, I shall destroy the house of Yaaqob,” declares יהוה.

v9 “For behold, I command, and I shall sift among all the gentiles the house of Yisrael as though shall sift with a sieve, and not shall fall *a* kernel *to the* aretz.

v10 “By the sword they shall die, **all sinners of My people**, those saying, ‘Evil does not overtake us or meet us.’

So it appears not everyone is welcome in the kingdom:

Luqas 2:34 And Shimon blessed them, and said to Miryam His mother, “See, **this One is set for a fall and rising of many in Ysrael**, and for a sign spoken against –

The Return

The return of Messiah is mentioned in the Brit Hadasha in many places. However it is difficult to prove in the Tanach. Here are Yeshua’s words on this subject:

Mattityahu 23:39 For I say to you, In no way shall you see Me from now on, until you say, “Blessed is **He** who comes in the name of יהוה.”

Luqas 13:35 “See, your House is left to you laid waste. And truly I say to you, you shall by no means see Me until the time comes when you say, ‘Blessed is **He** who is coming in the Name of יהוה!’ ”

These two verses quote the Tanach:

Tehillim 118:26 *Blessed is the coming in the Name of יהוה*. We shall bless **you** from the House of יהוה.

Your translation will read differently. It is wrong. The word ‘**you**’ is plural in the original Hebrew. All the translations insert the singular ‘He’ in the beginning of the verse. ‘Blessed is **He** who is coming...’ Which is simply not in the Hebrew. So scriptures and Yeshua give us a hint that the return is plural. This is huge. It is quite possible his return is not corporeal, Yeshua in body. It is quite possibly a group, the lost sheep of Ysrael.

Who comes in the Name of יהוה? Those using His real name. Where is this House of יהוה? They are living in it now.

Mattityahu 10:6 but rather go to the **lost sheep** of the house of Ysrael.

Mattityahu 15:24 And He answering, said, “I was not sent except to the **lost sheep of the house of Ysrael.**”

Yochanan 2:19 answered and said to them, “Destroy this Dwelling Place, and in three days I shall raise it.”

v20 Then the Yehudim said, “It took forty-six years to build this Dwelling Place, and You are going to raise it in three days?”

v21 But he spoke about the **dwelling place of his body.**

Read the following carefully:

Luqas 17:22 And He said to the taught ones, “Days shall come when you shall long to see one of the **days of the Son of Man**, but **you shall not**

see it.

v23 “And they shall say to you, ‘Look here!’ or ‘Look there!’ Do not go after them, nor follow.

v24 “For as the lightning that flashes out of one part under heaven shines to the other part under heaven, so also the Son of Man shall be in His day.

v25 “But first He has to suffer much and be rejected by this generation.

v26 “And as it came to be in the days of Noah, so also shall it be in the **days of the Son of Man:**

v27 “They were eating, they were drinking, they were marrying, they were given in marriage, until the day that Noah went into the ark, and the flood came and **destroyed them all.**

v28 “And likewise, as it came to be in the days of Lot: They were eating, they were drinking, they were buying, they were selling, they were planting, they were building,

v29 but on the day Lot went out of Sodom it rained fire and sulphur from heaven and **destroyed all.**

v30 “It shall be the same in the **day the Son of Man is revealed.**

v31 “In that day, he who shall be on the house-top, and his goods in the house, let him not come down to take them away. And likewise the one who is in the field, let him not turn back.

v32 “Remember the wife of Lot.

v33 “Whoever seeks to save his life shall lose it, and whoever loses his life shall preserve it.

v34 “I say to you, in that night there shall be two in one bed, the one shall be taken and the other shall be left.

v35 “Two women shall be grinding together, the one shall be taken and the other shall be left.

v36 “Two shall be in the field, the one shall be taken and the other shall

be left.”

So, in Yeshua’s words, this day is very elusive, most miss the boat and are destroyed.

Mattityahu 24:23 “If anyone then says to you, ‘Look, here is the Messiah!’ or ‘There!’ **do not believe.**

v24 “For false messiahs and false prophets shall arise, and they shall show great signs and wonders, so as to **lead astray**, if possible, even the chosen ones.

v25 “See, I have forewarned you.

v26 “So if they say to you, ‘Look, He is in the desert!’ do not go out; or ‘Look, He is in the inner rooms!’ do not believe.

v27 “For as the lightning comes from the east and shines to the west, so also shall the **coming of the Son of Man** be.

v28 “For wherever the dead body is, there the vultures shall be gathered together.

v29 “And immediately after the distress of those days the sun shall be darkened, and the moon shall not give its light, and the stars shall fall from the heaven, and the powers of the heavens shall be shaken.

v30 “And then the sign of the **Son of Man** shall **appear in the heaven**, and then all the tribes of the earth shall mourn, and they shall see the **Son of Man coming on the clouds** of the heaven with power and much esteem.

Here the “Son of Man” is a celestial sign. “coming on the clouds” is an interesting detail. It is repeated often:

Mattityahu 26:64 יהושע said to him, “You have said it. Besides I say to you, from now on you shall see the **Son of Man** sitting at the right hand of the Power, and **coming on the clouds** of the heaven.”

Marqos 13:26 And then they will see the **Son of Man coming in clouds**

with much power and glory.

v27 And then He will send His angels and will gather His elect from the four winds, from the end of earth to the end of heaven.

Marqos 14:62 And יהושע said, “I am, and you shall see the **Son of Man** sitting at the right hand of the Power, and **coming with the clouds** of the heaven.”

Luqas 21:24 “And they shall fall by the edge of the sword, and be led away captive into all nations. And Yerushalayim shall be trampled underfoot by the nations until the times of the nations are filled.

v25 “And there shall be signs in the sun, and moon, and stars, and on the earth anxiety of nations, in bewilderment at the roaring of the sea, and agitation,

v26 men fainting from fear and the expectation of what is coming on the earth, for the powers of the heavens shall be shaken.

v27 “And then they shall see the **Son of Man coming in a cloud** with power and much esteem.

v28 “And when these matters begin to take place, look up and lift up your heads, because your redemption draws near.”

This is my spin on the cloud phenomena. I cannot prove it outright:

Acts 1:9 And having said this, while they were looking on, He was taken up, and **a cloud hid Him** from their sight.

v10 And as they were gazing into the heaven as He went up, see, two men stood by them dressed in white,

v11 who also said, “Men of Galil, why do you stand looking up into the heaven? This same יהושע, who was taken up from you into the heaven, **shall come in the same way as you saw Him go** into the heaven.”

v12 Then they went back to Yerushalayim from the Mount of Olives...

Pertinent digression: Mattityahu 27:52,53 speak of tombs being opened and the bodies of set-apart ones rising from the dead when he was crucified. It may be the cloud in Acts 1:9 were these risen from the dead and later ascending with him. This would tie in with the hint of Yeshua's return **the same way** in v11 above, plus the two prophecies:

Yehudah 1:14 And Hanok, the seventh from Adam, also prophesied of these, saying, "See, **יהוה** comes with His myriads of set-apart ones,

Hazon 1:7 "Behold, He **comes with the clouds**," and "every eye will see Him, and the ones who pierced" Him, and all the tribes of the earth "will wail on account of Him." Yes, Amen.

This interpretation is probable, but not certain. Yet most believe 100% Yeshua is literally coming down from heaven in a cloud and will touchdown on the Mount of Olives. Why do you think this prophecy is literal?

Is it possible the prophecy has symbolic meaning? Like a celestial sign or a metaphor for something else?

We will look at this cloud theme in the Tanach:

Dan 7:13 "I was looking in the night visions and saw One like the **Son of Man coming with the clouds** of the heavens! And He came to the Ancient of Days, and they brought Him near before Him.

Zekaryah 14:4 And in that day His feet shall stand upon the Mount of Olives, which faces Yerushalayim on the east. And the Mount of Olives shall be split in two, from east to west, a very great valley, and half of the mountain shall move toward the north and half of it toward the south.
v5 And you shall flee to the valley of My mountain – for the valley of the mountains reaches to Atsal. And you shall flee as you fled from the

earthquake in the days of Uzziyah sovereign of Yehudah. And יהוה **my Elohim shall come – all the set-apart ones with You.**

v6 And in that day it shall be: there is **no light, it is dark.**

BTW Mount of Olives appears to have been split and backfilled in very old photos.

Dvarim 33:2 And he said, “ יהוה came from Sinai, and radiated from Seir for them. He shone from Mount Paran, and **came with a myriad of set-apart ones** – at His right hand a law of fire for them.

Dvarim 33:26 “O Yeshurun, there is no one like El, riding the heavens to help you, and **on the clouds**, in His excellency.

Yeshayahu 19:1 The message concerning Mitsrayim. Behold, יהוה **is riding on a swift cloud, and He shall come** into Mitsrayim. And the idols of Mitsrayim shall tremble at His presence, and the heart of Mitsrayim melt in its midst.

Yehezqel 30:1 And the word of יהוה came to me, saying,

v2 “Son of man, prophesy and say, ‘Thus said Adonai יהוה, “Howl, ‘Woe to the day!’

v3 “For the day is near, even the **day of יהוה** is near. It is a **day of clouds**, the time of the nations.

Yehezqel 34:11 ‘For thus said Adonai יהוה, “Behold, I Myself shall enquire My sheep and inspect them.

v12 “As a shepherd seeks out his flock in the day he is among his scattered flock, so I shall seek out My flock and rescue them from all the places they were scattered thither in a **day of cloud** and thick darkness.

v13 “And I shall expel them from the peoples and gather them from the aretzot, and shall bring them to their soil. And I shall pasture them on

the mountains of Yisrael, in the valleys, and in all the dwellings of the aretz.

Yoel 2:1 Blow a ram's horn in Tsiyon, and sound an alarm in My set-apart mountain! Let all the inhabitants of the aretz tremble, for the **day of יהוה** is coming, for it is near:

v2 a day of darkness and gloom, a **day of clouds** and thick darkness, like the morning clouds spread over the mountains

Tsephanyah 1:14 Near is the great day of יהוה, near and hurrying greatly, the noise of the **day of יהוה**. Let the mighty man then bitterly cry out!

v15 That day is a day of wrath, a day of distress and trouble, a day of waste and ruin, a day of darkness and gloominess, a **day of clouds and thick darkness**,

v16 a day of ram's horn and alarm – against the walled cities and against the corner towers.

Amos 5:18 Woe to you who are longing for the day of יהוה ! What does the **day of יהוה** mean to you? **It is darkness**, and not light,

v19 as when a man flees from a lion, and a bear shall meet him; or entered his house, rested his hand on the wall, and a serpent shall bite him.

v20 Is not the **day of יהוה darkness**, and not light? Is it not very dark, with no brightness in it?

v21 “I have hated, I have despised your festivals, and I am not pleased with your assemblies.

The many references to the “Son of Man coming on the clouds” are associated with the “day of יהוה”. It is a day of darkness and not light. It is certainly not an excuse to wait for him to come down and smite the bad guys for us. It may be a celestial sign. It is not literal. The clouds are

witnesses, the two witnesses, Yehudah and Ephrayim, the lost house of Ysrael.

Here are the verses that suggest I may be wrong:

Mattityahu 16:27 “For the **Son of Adam is going to come** in the esteem of His Father **with His messengers**, and then He shall reward each according to his works.

1Thes 4:14 For if we believe that **יהושע** died and rose again, so also Elohim shall bring with Him those who sleep in **יהושע**.

v15 For this we say to you by the word of the Master, that we, the living who are left over at the **coming of the Master** shall in no way go before those who are asleep.

v16 Because the Master Himself **shall come down from heaven** with a shout, with the voice of a chief messenger, and with the trumpet of Elohim, and the dead in Messiah shall rise first.

v17 Then we, the living who are left over, shall be caught away together with them **in the clouds to meet the Master in the air** – and so we shall always be with the Master.

This bizarre event is actually supported by the Tanach:

Yeshayahu 60:8 “Who are these who **fly like a cloud**, and like doves to their windows?

2 Thes 1:7 and to give you who are afflicted rest with us when the **Master יהושע is revealed from heaven** with His mighty messengers,

v8 in flaming fire taking vengeance on those who do not know Elohim, and on those who do not obey the Good News of our Master **יהושע** Messiah,

v9 who shall be punished with everlasting destruction from the presence of the Master and from the esteem of His strength,

v10 **when He comes** to be esteemed **in** His set-apart ones and to be admired among all those who believe in **that Day**, because our witness to you was believed.

The word 'in' in v10 ('en' in Greek) can also mean 'with'.

2 Thes 2:1 As to the **coming of our Master יהושע Messiah** and our gathering together to Him, we ask you, brothers,

v2 not to become easily unsettled in mind or troubled, either by spirit or by word or by letter, as if from us, as if the **day of יהוה** has come.

v3 Let no one deceive you in any way, because the falling away is to come first, and the man of lawlessness is to be revealed, the son of destruction,

v4 who opposes and exalts himself above all that is called Elohim or that is worshipped, so that he sits as Elohim in the Dwelling Place of Elohim, showing himself that he is Elohim.

v5 Do you not remember that I told you this while I was still with you?

v6 And now you know what restrains, for him to be revealed in his time.

v7 For the secret of lawlessness is already at work – only until he who now restrains comes out of the midst.

v8 And then the lawless one shall be revealed, whom the Master shall consume with the Spirit of His mouth and bring to naught with **the manifestation of His coming**.

v9 The coming of the lawless one is according to the working of Satan, with all power and signs and wonders of falsehood,

v10 and with all deceit of unrighteousness in those perishing, because they did not receive the love of the truth, in order for them to be saved.

v11 And for this reason Elohim sends them a working of delusion, for them to believe the falsehood,

This chapter can spin both ways.

Yeshua could be the lawless one, the stumbling block to the Christians and Jews who do not have a love of the truth. He could be the plumb line to sift out the lukewarm believers as well as the obstinate disbelievers.

Satan is thought of as an evil diabolical devil. This is not entirely accurate. The root word satan means; attack, accuse, to be an adversary. Satan can also be a suave charismatic leader with a promise of hope.

1 Qor 15:22 For as all die in Adam, so also all shall be made alive in Messiah.

v23 And each in his own order: Messiah the first-fruits, then those who are of Messiah at His coming,

v24 then the end, when He delivers up the reign to Elohim the Father, when He has brought to naught all rule and all authority and power.

Hazon 22:12 “And see, I am coming speedily, and My reward is with Me, to give to each according to his work.

Also, one must remember the epistles are letters written by men like us. They are not gospel. It is their understanding of the gospel. They don't carry the same weight as Yeshua's words or the Tanach. The same applies to translations and authenticity of manuscripts.

It is possible the manifestation of his coming is not corporeal. The common Hebrew word for “with” can also mean “in”. The two sticks of Yehudah and Ephrayim can possibly be this manifestation. YHVH was with/in Moses and Joshua. Yet He was not with them in body. Likewise in his coming manifestation, it is not necessary Yeshua be here in body.

Now comes the deception. Christians, Jews, Muslims and even seculars and new-agers hope for someone to save them from their personal suffering and the great problems this world is facing.

But hey, someone else is coming! The anti-christ. The Greek word "anti" means "instead". It does not imply bad. This guy will probably appear good and deceive many.

One more thing to consider. The book Shir haShirim, Song of Songs. An elusive pauper-king and a fair woman; both much in love. He beckons her away then disappears. Their love is sealed but unfulfilled. She pursues but does not find him. In three places it says:

I have put you under oath, O daughters of Yerushalayim, do not stir or awaken love until it pleases.